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THE Warnings of the Lord TO THE King of England AND HIS Parliament.

As they were Wrote, and Sent,

By his Servant, *George Bishope.*

Shalt thou Reign because thou closest thy self in Cedar? Did not thy Father Eat, and Drink, and do Judgment and Justice, and then it was well with him? He Judged the Cause of the Poor and Needy; then it was well with him. Was not this to know me saith the Lord? Jer. 22. 15, 16.

London, Printed in the Year, 1667.

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The Warnings of the Lord, &c.

To thee CHARLES STUART King of *England*, am I moved of the Lord to write; and to Thee it is the Visitation of his Love through him, whose travel hath been for Thee, in the depth of my spirit, that Thy Soul may be saved in the Day of the Lord; Therefore hear, that thy Soul may live, and thy Dayes be prolonged in the Dayes of thy Pilgrimage.

FRIEND,

THou hast been a man of *Sufferings*, and deep *sorrows* have passed over *thee*; the *Lord* (at length) hath brought *Thee* into a Land of Peace, and set *thee* upon *thy* Fathers Throne, and bowed the hearts of the People under *thee*; so, and after such a manner, as was beyond the thoughts of *thee*, or *any*, that thus it should be. And now what remaineth, but that *thou love the Lord, and fear before him all thy dayes*; *that it may be well with thee, and thy posterity after thee*; and for this purpose, that *thou* heed his *Principle* in *thee*, which shews the Evil, the End and Compass of all *thy* Actions, the thoughts of thy heart, and thy secrets upon thy Bed, that so out of, and from Transgression thou mayest come, and be led into the Kingdom of God, which consists in *Righteousness* and *Peace*, and *Joy in the Holy Ghost*; and the Blessing of God may be on *Thee*, and peace and rest within thy Borders. For, of this thou art not ignorant, as having largely tasted of the Cup, that *man* suffereth for *sin*, and that *Promotion cometh neither from the East nor from the West*, *nor from the North nor from the South*; but God is Judge; he putteth down *one*, and setteth up *another*; who is come to set his King upon his holy Hill of *Sion*; his Principle in *Man* to reign for ever; Unto which men shall bring the force of the *Gentiles*; and their Kings shall be brought, and the glory of *Lebanon* shall come; the *Fir-tree*, and the *Pine-tree*, and the *Box-tree* (men of all sorts) together, to beautifie the place of his Sanctuary, who

will make the place of his feet glorious: and the Nation and Kingdom that will not *serve*, it shall *perish*; yea, those Nations shall be *utterly wasted*, and the Sons of those that *afflicted* it shall come *bending unto it*, and all those that *despised it* shall *bow themselves down* at the soles of its feet; and they shall call it *The City of the Lord, the Sion of the Holy One of Israel*; and whereas it hath been *forsaken* and *hated*, so that no man passed through it, he will make it an *Eternal Excellency*, a *Joy of many Generations*, it shall also suck the Milk of the *Gentiles*; and the Breasts of *Kings*, and it shall know that the Lord is its *Saviour* and *Redeemer*, the Mighty One of *Jacob*. In its dayes *Judah* shall be saved, and *Israel* dwell safely, and the Name by which it shall be called, is *The Lord our Righteousness*; and it shall no more be said, *The Lord liveth which brought the children of Israel out of the Land of Egypt*, but *The Lord liveth which brought up, and which led the Seed of the house of Israel out of the North-Country, and from all Countries whither the Lord had driven them; and they shall dwell in their own Land, the Lord hath spoken it.* And the day is come wherein the Lord hath raised unto *David* a *Righteous Branch*, and a King *raigneth* and *prospereth* that executes *Justice* and *Judgement* in the Earth, whose Dominion is an *Everlasting* Dominion, and his Kingdom that which shall not *pass away*, in which *Thou* mayest *Raign* and *Live for Ever*. Moved of the Lord God Almighty, the maker of Heaven and Earth, who hath seen thine *Affliction* and *Adversity*, and delivered thee in much Bowels of Love, am I thus to write, whom the world in scorn calls, *Quaker*, but am known by the Name.

George Bishope.

Bristol, the 27th of the 4th Moneth, 1660.

Give this to the King.

The Original of this was delivered into the Kings Hand at White Hall *by* Mary Saunderson.

To

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To the King of England, *these are from the Movings of the Lord, in Love and Pity to warn him to take heed how he hath to do in Banishing the Friends of Truth, called* Quakers, *or in making Laws against them, or in Suffering such as do, or in Signing such Bills, or Yeelding to them, or suffering them to Pass, or to become Laws, or to be Executed upon them, so as that they are Banished this Land, or Removed out of this Nation, or Caused so to be, or otherwise to Suffer;*

FRom the Lord God of Heaven and Earth, the Almighty, am I moved to write, and to Thee it is the Word of the Lord, *Signe them not, nor Consent unto them*; For thou knewest the heart of a Stranger, when thou wast an *Exile* in other Countries, and *wanderedst* from one Nation to another People, seeking *rest* and finding none, and thine Enemies were great and many, and thou wast disappointed in all thou undertookest, and thou couldest not prosper, nor was there a reasonable ground of Hope as to Man, that ever thy Exilement should return, especially so as it is now, and so soon as now, and so great and large as now, even beyond the Glory of thy Progenitors; yet this the Lord did for thee when thou wast *low*, and *little* in thine own Eyes, and when, of *Thy People*, there were none to *deliver* Thee; and he heard thy *Cryes*, and thy *Groans*, and thy *Sighes*, who wast a *Man of Sorrows*, and acquainted with *Grief*; and *Delivered thee*, and *placed thee* upon the Throne of these *Nations*, and *bowed them* unto *thee*, and hath kept them *under*; so that no evil *occurrent* that could *hurt thee* hath fallen out unto thee, since thou first put'st thy foot on the *English* Shoare upon thy *Returne*, and on thy *bended knees* spakest unto the Lord, and gavest *thanks* unto him that had done this for Thee.

Now in the *fence* of this, it is good for thee to *abide* and *remaine* alwayes; so the *remembrance* of the Lord will be *near* thee, who hath done *all* this for thee, and thy heart will be still *tender* to those who are in *such* a *condition* as thou wast, and so far from putting *others there* (even the *Innocent*, of whom thou hast a *Witness* in thee, that they

they are *Innocent* as to thee, *viz.* the People of the Lord called *Quakers*, to *Baniſh*, and to *do otherwiſe* unto whom, thou art now called upon) which can never be blotted out, that thou wilt not be at *reſt* till thou haſt *relieved* ſuch as are in the condition of theſe; and ſo the *Bleſſing* of God will be upon thee, *as* thou continueſt to *do* to others as he hath *done* to thee; and *increaſe* of kindneſs, and *largeneſs* of Love wilt thou *receive* of him, as thou *meaſureſt* back again unto others, unto his People, as he hath *meaſured* unto thee; and ſo thou remembreſt the Lord.

And *this* (as I have ſaid) will be good for thee to *do*, that it may be *well* with thee as to the Lord, who is able to *pull thee down* as he hath *ſet thee up*, and by a *fire unblown* to *conſume* thee; ſhouldeſt thou *forget* the Lord, and all his Benefits which he hath ſhewed unto thee, and his large loving-kindneſs beyond all that have gone before thee?

Now as to us, *Behold!* we are in the hand of the Lord, and we feel his Arm and Power with us, who will never *leave us*, nor *forſake us*, who put our truſt in him, and his *Preſence* will be enough for us, where-ever he ſuffers us to be ſent or put, or however to *ſuffer*, who is Lord of Heaven and Earth, whom we have proved and tried, and found ſo to us all our dayes, ſince we were a People, and he hath born us through all hitherto, and will do to the end, all that abide with him; and ſo we are not in conſultation, nor is this ſent to beſpeak any thing from thee beſides the Will and Purpoſe of the Lord, whoſe Will we are come to do, and to glorify his Name in the world, and to ſhew that he is with us, as we ſhall be put to it, to glorify his Name, who hath delivered our Souls from the Pit, and our Lives from deſtruction, and hath cauſed us to hear the Voyce of Joy and Gladneſs, ſo that the Bones that he hath broken do rejoyce, and we rejoyce to do his Will, in doing or ſuffering whatſoever is his Will we ſhould do or ſuffer, without whoſe ſufferance we know nothing can be done unto us; and we feel him who is the *Rock of Ages*, who is able yea and will uphold us who truſt in him. But it is for thy ſake I write, and in Love to thee, and tender Compaſſion as I am moved of the Lord, that thou mayeſt not do the thing that may make him repent of all his kindneſs to thee-wards, and provoke him to *undo* thee, as he hath *made thee up*. For certainly, if thou ſhalt do this thing, and ſeek to remove

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move and root out, and otherwise to suffer such a Body of many thousands of Families in these Nations, of us who fear the Lord, who are Natural *English*, and have a Natural Right, as much as any to reside and be in our Native Country, and to enjoy our Liberties and Estates, as to the Lord, free; whom thou foundest here, when thou camest in, thy *Friends*, and suffering by them who were thy *Enemies*, and who have not been (nor are) in *Thought*, in *Word*, or in *Deed* otherwise since thy coming in; but desiring the welfare of thy Soul and Body (which we do desire) and of thy Dominions, and are Peaceable in the Land, as the Lord is Witness, and that of him in thy Conscience: this the Lord will take ill at thy hands, and he hath moved me to tell thee so, and will prove thy *Ruine*; and it is better for thee to have *all the World*, than the *Lord* thine *Enemy*, and upon such an account, as in the behalf of an *Innocent People*, Suffering so *by Thee*. And this we would not have on any hand as to thee, may it so stand in the will of God, and therefore hath he moved me to write thus unto thee, whose *pitty* is to thee, that thou mayest not do that which will cause his hand to be against thee.

And so in the *Bowels* of the *Lord*, and even in *Tears* of *Compassion* to thy *Soul* and *Body*, to thy *Dominions* and *People* do I write, who have my *Witness* with the Lord, and shall have *in* Thee, that I seek thy *welfare*, and that in *this thing*, which will leave thee *without Excuse* in the Day of the Lord, if thou *hearken not*. For which cause, even that it may be *well with thee*; it is written in the *Movings* of the *Lord*, through

His *Servant* and Thy *Friend*,
who truly desires the *Welfare* of thy *Soul* and *Body* in *this* World, and *that* which is to come.

George Bishope.

Bristol, the 2d of the 1st. Moneth, 166½.

The Original of this was delivered into the Kings Hand, by Mary Saunderson *aforesaid.*

To

To the King of England.

FRIEND,

THink it not enough for thee, or ſufficient, or that it will excuſe thee before the Lord, that thou haſt not *Signed* the Bill for the *Baniſhment* of his People *Thy Self*, but haſt *appointed Commiſſioners*; for what they have *done*, they *did it* by *Authority* of *Thee*, and by thy *Commiſſion*; ſo what thy Commiſſioners have *done Thou* haſt *done*, and what *Thou* haſt *done*, thy Commiſſioners have *done*, and ſo the Lord God looks upon it, and will require it of Thee.

And now, *Friend*, let me a little reaſon with thee, and give the *Sufferers* leave to ſpeak concerning this matter. What have the People called *Quakers* done unto Thee, thy Soul or Body, thy Crown or Dignity ſince they were a People, and ſince thou haſt had footing lately in this Nation, that thou thus dealeſt with them? What is their Offence, what's their Crime, that they ſhould be thus diſpoiled of their Natural Right to reſide and be in their Native Country, and be thus dealt with contrary to Nature?

Haſt thou not *proved* them and *tried* them? and upon *proof* and *trial*, haſt thou found the leaſt *Spot* or *Iota* in *them* of *Rebellion*, as to Thee, of *Diſaffection*, of *Offence*? Have not *Times tried* them? Have not *Priſons*? Have not *Sufferings*? Have not *great* and *ſore Sufferings* tried them when they ſo *ſuffered* and yet were without *Offence* as to God and Man? Had a Spirit of *Rebellion* lodged in them, a ſpirit of *Revenge* or *Diſſatisfaction* as to Thee; Alas! what could be expected, but that, as Men, who perfectly underſtand their own *Liberty*, and knew how, as Men, to engage for it, they ſhould rather *dye*, and put *all* to the *hazzard* at one Shock to *end* their *Sufferings* either on or in the Earth, then to be continually *Offered up*, as it were, *They*, their *Wives*, *Children* and *Relations*, *Eſtates* and *Families*, to the unlimitted *rage* and *wickedneſs* of *Men*, and to the *changableneſs* of *Dayes* (which hath alwayes hung over them after this manner) to do with them what they pleaſed?

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And yet they have a Witneſs with the Lord, and alſo among Men, that had they ſtood it out as men (as they might have done) unto which they were *courted*, and that not a little; Thou had'ſt hardly, if at all (at leaſt, with more difficulty) have ſet foot on this Nation; but they refuſed, chooſing rather to leave the iſſue to the Lord (as to their *Liberty*, which ſeemed, as to men, more then probably gon) as to what ſhould befall them, then to take part with thine *Enemies* againſt thee; and to appear (as indeed they did) rather in the naked ſimplicity of their *Innocency*, as to thee, as their *Sword* and *Buckler*, then with a *Created Weapon*, or ſuch like *Proviſion*, to beſpeak, or cover them; and how they have alwayes appeared after this manner to this day before thee, thou knoweſt; and they have a *Witneſs* in thee which can never be *blotted* out, *viz.* That they are *Innocent*, and have, and do deſire really in their hearts as much *Good will* to thee, thy *Proſperity* and *Welfare*, thy *Soul* and *Body*, thy *Crown* and *Dignity*, as thou canſt wiſh.

The ſence whereof, and the Witneſs of which in thee, is that which hath made thee ſo to them as thou haſt been, and to ſpeak ſo freely to them of their *Liberty*, and to Promiſe them *in the Word of a King*; And, *Ye have the Word of a King for it*—*You ſhall not ſuffer for your Opinion*,— or words to that purpoſe, which without any pre-deſire of theirs, thou haſt ſpoken to them.

And for this (as they certainly know, and it hath been ſealed upon them by the Spirit of the Lord, unto whom they give the Praiſe and Glory) thou haſt not been without a *Reward* from the hand of the Lord, who hath covered thee, and preſerved thee ſo, as no Enemy hath been able indeed to put thee to it, or ſo as conſiderably to trouble thee, though thou came in on ſuch a tickliſh foot as thou knoweſt, and though the matter of ſo many hundreds of thouſands (who in their hearts think themſelves aggrieved by thee, and in the capacity of Ruine, or are already ſo) within theſe Nations, might have put thee to it; ſo as thou haſt hid his Outcaſts, and been a hiding place for them, and a Covert from the face of the *Spoiler*, and haſt let his Outcaſts dwell with thee, he hath been a hiding-place to thee, and a Covert from the face of them who would *riſe up againſt thee*, and *ſpoile* thee, whom he hath *bound under*, and not hitherto ſuffered to *riſe up againſt thee*, ſo as to *hurt thee*, or to put ſo much as a *divertiſement* from that *Refreſhing* which the

Lord hath given thee from all thy *Troubles*.

And indeed, this they could desire (in the Will of the Lord, or if the Lord so please) *That this might be thy portion for ever*; Viz. *Peace within thy Walls, and Prosperity within thy Palaces* in this World, and in that which is to come, *Life Everlasting*. For on this foot they are, and have been, and shall be ever found to be (through the grace of the Lord) *viz. To pray for their Enemies* (much more for *Thee*, who hast been so *friendly* to them) *to do good to those that hate them; to bless them that Persecute them,—That so they may appear to be the Children of their heavenly Father; who causeth his Rain to rain, and his Sun to shine, on the Just and the Unjust*: and that his *Dominion* also may be made manifest in them, in being *Unmovable* in all their *Sufferings*.

This *was*, and *is* their state as to thee, and from *this* have they not *declined*, to the Right hand or to the Left, or *swerved* in the least, God is *Witness*, and his *Witness* in *Thee* will *testifie* to them. How is it then (if I may so Reason with thee, and suffer me to do it, for I am moved to it of the Lord) that thou *now* thus *dealest* with them? What's their *Crime*? What is their *Offence* (as I have said) more now then heretofore? (who were, and are without *Offence* or *Fault*, as to thee.) Wherein are they *changed*? (as thou thinkest, if so be yet thou dost so think, & they are not apt to believe that thou thinkest so, upon whatsoever grounds thou hast done this, because the *Witness* of God, they believe, in thee is otherwise) or, are they at all *changed* from what they were as to thee, that thou art so *changed* from what thou wast unto them? Or wherein have they given thee Cause to be *Otherwise* to them then thou hast been, or to *Break* thy *Promises* and *Free Engagements* to them? They would willingly understand, and it concerns them to seek it, and they desire it of thee, if there be any such thing, or if it be so supposed by thee; that they might make their *Defence*, and not suffer as *Evil-Doers*, who are *Innocent*; and if they are not *Evil-doers*, why are they made to *Suffer*? At least in the *understanding* of People, who hear of their *Banishment*, they will be supposed *so to be*, because so great a *Suffering* supposes an *Offence* proportionable to the *Suffering*, or that deserves such a *Suffering*; therefore it is but *Equal* and *Right* what they desire, and not to be denied by thee.

If they are not *changed*, but are the *same* still in thy Judgement,

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and that they are *guilty* of no *other thing*, or are no *otherwise guilty* then they appeared at first, and have all along unto thee; that is to say, That they are the *same* persons in *Judgement* and *Practise* as they were at first, and have been still, because of which (that is to say) as *Innocent as to thee*, and their *Liberty* consisting in thy *Understanding* with thy *Rule* and *Government* (why else didst thou so promise them? why else hast thou been so unto them?) thou so promised'st, and hast been so unto them. If these things be so (and so they are) how then comes this to be?

Thinkest thou that the Lord doth not *see*? that the God of *Jacob* doth not *regard*? *He that planted the Eare, shall he not hear? He that formed the Eye, shall he not see? He that Chastiseth the Heathen, shall he not Correct? He that teacheth man knowledge, shall he not know?* Is it a small matter thus to deal with an *Innocent People*? Will not the Lord *regard* it? Will not he *consider* it? Can he *look* upon it (*who is of purer Eyes than to behold Evil and cannot look upon Iniquity*) and not *require* it? Did he *require* it of this Generation, who turned from the Lord, what they *did* to *Thee*; and will he not *require* of *Thee* what thou *dost* to *them* who are turned to the Lord? *Shall not the Judge of the whole Earth do right*? Can the *Judge* of the whole Earth do otherwise then *Right*? *Will he not Judge the Earth with Righteousness, and the People with Truth*? And commeth he not to *do it*, and *to render unto every man according to his Deeds*? And will not *this* be *heavy* for thee in the *Day* of *Account*, *wherein every one shall be rewarded as his work shall be*?

In the fear of God, *mind* and *consider*, for he hath done *much* for thee, and *much* will he require of thee. Thy *welfare* I desire, and for that cause do I write, not to *remove Sufferings* from those People in the *Will of God* (for they are made willing to *serve* his *Will* in *doing* or *suffering*, as I have written to thee) or to *bespeak* them, as to thee, *free* from *suffering* otherwise then in the *Will* of God, whom they *reverence* and *fear*; or for any thing of that Nature: I say again, do I thus write, but in *tenderness* to thee; For when the Lord cometh to *reckon*, this will be *hard* for thee. And this I know assuredly from the Lord, and I have his VVord for it, who hath moved me to write, and he hath moved me to write, that thou mayest yet with-hold the *Execution* of *Suffering* upon them, which if thou dost not, but shalt suffer these things to be, the Lord will be

thine *Enemy*; and he will withdraw from thee, as he hath been with thee, and will let loose that against thee, which he hath hitherto kept from thee, and thou wilt be made desolate.

George Bishope.

Bristol, the 6th of the 3d Moneth, 1662.

To the King of England, *these.*

To the KING *of* England, *these.*

FRIEND,

THere is but a Minute between thee, and the breaking forth of the *fierce Anger* of the Lord against thee, if thou *Release* not presently his *People*, who sorely suffer by thee in noysome *Goals*, and that unto Death. Moved of the Lord I am to write this to Thee, who am

Thy *Friend* who truly *Loves* Thee.

Bristol, the 5th. of the 10th. Moneth, 1662.

George Bishope.

This was wrote when multitudes of Friends were Imprisoned, especially in Newgate London, *where many died through the Inhumanities of the Goal; being so many put together, that there was not room to lodge one by another on the Ground, and Infection grew through want of Room and Liberty; Shortly after the Delivery of which, an Order was granted, by which these in* Newgate London *had their Liberty.*

To the King and his both Houſes of Parliament, This is the Word of the Lord.

Friends,

Ye ſtand in a ſlippery place, whileſt ye take upon ye to meddle with his *Dominion* who lives *for Ever*. For the *Conſcience* he hath placed in Man as his particular *Witneſs*, and his *Seat* through all Generations, who hath given the *Earth* unto the Children of Men. So ſee what ye do in this particular, for if ye *ſet free* that which only can be *bound by him*, and not make Men to *ſuffer* for their *freedome* of *Conſcience*, you are upon a *Foot* which will *preſerve you* for ever, and *perpetuate* your *ſtation* to all Generations; for *herein* the Lord will be *with you*, and *preſerve your ſtation*, whileſt you ſtand with him; and he being *with you*, who can be *againſt you*? For his *Preſence makes the Earth to tremble, and the Iſles to be afraid; and the Mountains to leap, and the little Hills to skip, and the Sea to be driven back, whileſt he makes a way for his Ranſomed to paſs over. Therefore fear and tremble before the Lord God of Hoſts, who divideth the Sea, and it is driven back; who maketh the Waters to ſtand as upon heaps, who declareth to man his thought; The Lord of Hoſts is his Name.* And let his *Dread* be upon you, ſo you will be kept, and his particular *Rule* will be in your *Conſcience*, and his *Dominion* ſet up, who is Lord of all; and ſo ye will be preſerved from *intrenching* on his *Soveraignty*, when he as *Soveraign rules* in you, and from *encroaching* on his *Prerogative*, when it is your *Prerogative* to rule with the Lord; and from being at a ſtand what is his *Will*, when in you his *Will Rules*; and the Bleſſing of God will be upon you, whileſt you *Rule* with God, and your *Rule is his Will*. For here hath been the Undoing of Men in all Generations, and that which hath Ruined Kingdoms and Nations. Another thing then the *Will of God* hath been their *Rule*, which God being *againſt*, and that thing againſt God, a VVar hath been, and God being the ſtronger, they have come to nought. For, *Who would ſet the Briars and Thorns againſt me*

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in Battel? (saith the Lord) *I would go thorow them, I would burn them together.* So then the Interest of Kings and Nations, of Governments, and Rulers of Kingdoms and People, and their Peace and Prosperity, is the *Will of God*, and to *do that* which is *well-pleasing to him*; that so it may be well with them, and their Posterity after them, and the Earth may give forth its increase, *and God even our God may bless us*, and give us every good thing. And so your Prosperity I wish, who am moved of the Lord thus to write unto you, and whose Word it is.

George Bishope.

Bristol, the 14th of the 12th Moneth, 1662.

The Contents of this was Printed, and Delivered at the Door of each House of Parliament to the Members, and also to the King.

To the King of England, *These.*

FRIEND,

BY thy late *Declaration* thou hast set thy self upon the Stage of the World, and all Eyes are upon thee to see what thou wilt do, and it concerns thee to endeavour the uttermost of what thou hast spoken; and if thou wilt, who shall let thee? For *Liberty of Conscience* being allowed to all *Professions* of *Religion* without restriction, as it is a thing most Natural, so it will prove most conducing to the Peace and safety of thy *Dominions*, and in order to the Preservation of thy *Renown* to all Generations, and thy Welfare for ever. And this I am moved of the Lord to write unto thee, that he expects this at thy hands, seeing that through all *Professions* of *Religions* (which kept thee out) he brought thee in upon thy *Declaration* from *Breda*, of *Liberty of Conscience* to all *Professions* of *Religion*, which on thy part thou hast enjoyed, that is to say, Thy full settle-

settlement on the Throne of thy Fathers, beyond that of thy Progenitors, and should be on theirs; besides it is the due homage, and subjection thou owest to him who is Lord of all; whose is *Conscience*, as his particular *Dominion*, who is Lord of *Conscience*. And this I have further to say to thee from the Lord; That on this foot stands thy Welfare, and Prosperity for ever; for under the deepest Obligation that can be, thou art to *God*, and *Man* in this Particular; *To God*, who hath *done* all this for thee, beyond thy hopes, whose Lordship it is; *To Man*, who hath *suffered* it to *be*, in hope of this, and upon thy *Promise*, whose is the *Right*. Now for thee to *vary* or *decline* from *this*, to *both*, or *either*, will render thee the *most miserable* of *Men*, as to God, who *sees in secret* the *thoughts* and *intents* of thy *heart*, who will give unto thee *according to thy Deeds*; as to Man, who will not *believe* thee; and thy *Faith* and *Reputation* being *lost*, in such a weighty matter as this, what wilt thou do in the day when *sorrows* and *distress* shall attend thee *every where*, and *Despairation* lead the *forlorn* of all thy *Undertakings*? And this I would not have, the Lord is my Witness, for my *Love* is *truly* to thee, and therefore as moved of the Lord, do I write; for such will be the *Concomitants* of thy *Variation* from this; It is the Word of the Lord. And so the Lord God Eternal open thine Eyes, and let thee see in this thy *Day* the *things* that *belong* unto *thy Peace*. It is the *Prayer* of him who is in *due sence* of thy *Condition*, and of what is *near*, for the hour is *great*. And so I am clear of thee thus far in the sight of the Lord, whose *Prosperity* I wish.

George Bishop.

Bristol, the 22th of the 11th Moneth 1662.

The Original, of which this is a Copy, was delivered into the hand of the King at White Hall, *by* Elizabeth Baily, *it being wrote and sent upon his Second Declaration for* Liberty of Conscience, *which was after he came from* Breda *into* England.

To

To the *King* and his both *Houſes of Parliament* once more am I moved of the Lord to write, and indeed bear with me, and let it not ſeem grievous unto you, what I have to ſay, for it is in Love.

FRIENDS,

THe Lord hath determined to keep his *Throne* in the *Conſciences* of Men, and whoſoever they are that ſhall ſeek to put him out there, thoſe will the Lord put *out*, and they that endeavour to *Juſtle* him there, them will he *Juſtle*, and they ſhall *know* that he is *The Lord*. Therefore, *my Dear Friends*, in *Bowells* of *Love* I beſeech you have not a *hand* in any ſuch thing, leſt his wrath break out againſt you, and his fury take hold of you, and there be no Remedy. For from the Lord God of Hoaſts have I received it, and whatſoever may come of it as to me for ſo doing, which I leave to the Lord, I muſt be faithful unto you, and teſtifie it; yea, woe would be unto me if I did it not; if you do ſo, ſo it will be; it is the Word of the Lord. Therefore my *Dear Friends*, I again beſeech you in the tendereſt expreſſion of *Love* that poſſible can flow from a heart that is well affected to you (whoſe welfare I deſire) ſtrike not at the *Rock of Ages* in this, leſt he *daſh you to pieces*. It is the Word of the Lord. And ſo I have finiſhed what I have to ſay to you in the name of the Lord.

George Biſhope.

Briſtol, the 14th of the 1ſt. Moneth, 166$\frac{2}{1}$.

Copies of the Original of this, word for word, were delivered the King, and the Speakers of both Houſes, written and Sealed by Mary Jones.

To

To the King *and both Houses of* Parliament, *Thus saith the* Lord.

MEddle not with my People because of their *Conscience* to me, and *Banish* them not out of the *Nation* because of their *Conscience*, for *if you do*, I will send my *Plagues* upon you, and ye shall know that *I am the Lord*.

Written in Obedience to the Lord, by his Servant

George Bishope.

Bristol, the 25th of the 9th Moneth, 1664.

The very Day that the next were sent out of Newgate, London, *in order to* Banishment, *the long-fore* Plague *brake out in* London, *over against the House of one of those who that day was sent from* Newgate *aforesaid, into* Banishment, *whose Name is* Edward Brush, *who was sent to* Jamaica.

To the King *of* England; *These.*

FRIEND,

THou goest the wrong way to work, and that which in the *End* will prove thy *Ruine*. Thou shouldst not deal thus with us who are not thine *Enemies*, but in *thought* and *deed* desire thy *welfare*. How many *Women* (in a manner) art thou making *Widowes*, and their *Children Fatherless*? How art thou shipping them off their Native Country, and rendring them as the *worst* of *Men*, and the *most miserable* of *Mankind*? who in no other thing are *offensive* to thee, or do *transgress* thy *Lawes*, then as to their *Conscience* to *God*, in relation to his *Worship*, who will be *worshipped* in *Spirit* and in *Truth*; and such *worshippers the Father seeks to worship him*. How art thou going to *undo* thousands of *Families* in this Nation, because of their *Obedience* to him, who dare not do otherwise lest they should

dis-

displease him that gives them their *Being*? How art thou rendring thy Dominion *Monstrous*, and thy Rule among men very *unreasonable*, who wilt not *do unto other men, what thou wouldest be done unto thy self*; who wouldest not be *so done unto*, as thou *dost to others* thy self? Thou knowest the heart of a *Stranger*, and hast been an *Exile* thy self; Thou knowest what it *cost* thee, and *how ill* thou tookest it at their hand that *thus did* to thee, though they pretended a *Cause* wherefore they so *did it*: How comes it to pass that thou hast so soon *forgotten* thine *Old Estate*, which not long since thou was so *displeased* with, that thou art putting *Innocent Men*, and thy *Friends* without a *Cause* (as to God) on that which Thou and thy Laws call *Transportation* and *Banishment*? I am grieved in my heart for thee, because I have loved thee, and desired in my heart thy welfare, I could weep for thee day and night, if so be thereby thou mightest be made sensible; I am under a deep load of affliction, and am even ready to sink for thy sake, in consideration of what is coming upon thee; I am in great bitterness for thy Day, I am even distressed with sorrow, because the Mighty God is coming against thee, and he whose is *Conscience*, and the *dominion* thereof, who will be *worshipped* as he pleaseth, not as thou wilt, is *brandishing* his *Sword* against thee, and will *lay* thee *desolate*. Therefore yet let my words have enterance into thine Eares, and what I speak unto thee prove of Effect; stay thy Steps, and withdraw thine hand from us, meddle not with us, lest the Anger of the Lord break forth upon thee and there be no remedy. I am not as those who hide things in corners, and withhold from thee what are the thoughts of my heart, but as one who would have it as well with thee as thou canst desire thy self, who would have all evil turned from thee, and that length of Dayes and Prosperity might attend thee for Ever. So have I written, and in nothing could I prove my faithfulness so unto thee then in so doing; for I am sensible of the Lords *Anger* against thee for this thing, and his *Fury*, which will take hold of thee if thou shalt not desist; and therefore, as at all other times since thy *Return*, I have taken the Opportunity both by Writing and otherwise, to signifie unto thee what I have seen from the Lord, as to this thing, which (for ought I ever heard) thou hast friendly received, so in this, being weighed in my spirit, and in deed distress and sorrow for thee, I could no less, being moved of the Lord, and required of him)

him) then to discharge my self once more to thee, desiring for thy sake, that what I have here written may have place with thee, that the *Anger* of the Lord *burn* not so against thee that there be none to *quench it*. And so I commit what I have said to the Lord, to do by it and me, whatever may seem good in his sight; who have no other end in all this, but in Obedience to the Lord to clear my *Conscience* as to thee, who know nothing of an outward Sword, or any such thing, when I so speak, but only the *displeasure of the Lord*, which I am sure is *near* thee; who can create thee *trouble* as he thinks *fit*, which I would not have upon thee, and therefore have I written, who am,

Thy *Friend*, though a *Sufferer* at thy hands.

Bristol, the 23d. of the 2d. Moneth, 1665.

George Bishope.

To the King of England *these.*

The Original of this was delivered into the Kings Own Hand by Mary Jones.

To the King of England, *This is the Word of the Lord.*

THink not because I have given thee *dominion* over the *Dutch*, that thou shalt escape my hand, if thou *continue* to *send away* my *People*, whom thy Lawes have condemned to be *Banished* their *Native Countrey*. For, if thou *doest*, I will send my *Plagues* on thee, *and thou shall know, that I am the Lord.*

Written in Obedience to the *Lord* by his *Servant*, *George Bishope.*

Bristol, 16th. 4th. *Moneth*, 1665.

This was wrote a little after the first Engagement with the Dutch, *wherein* Opdam *their Admiral was blown up, and the Original thereof the King received in* James *Park, from the the hand of* Elizabeth Baily.

THE END.

THE END.